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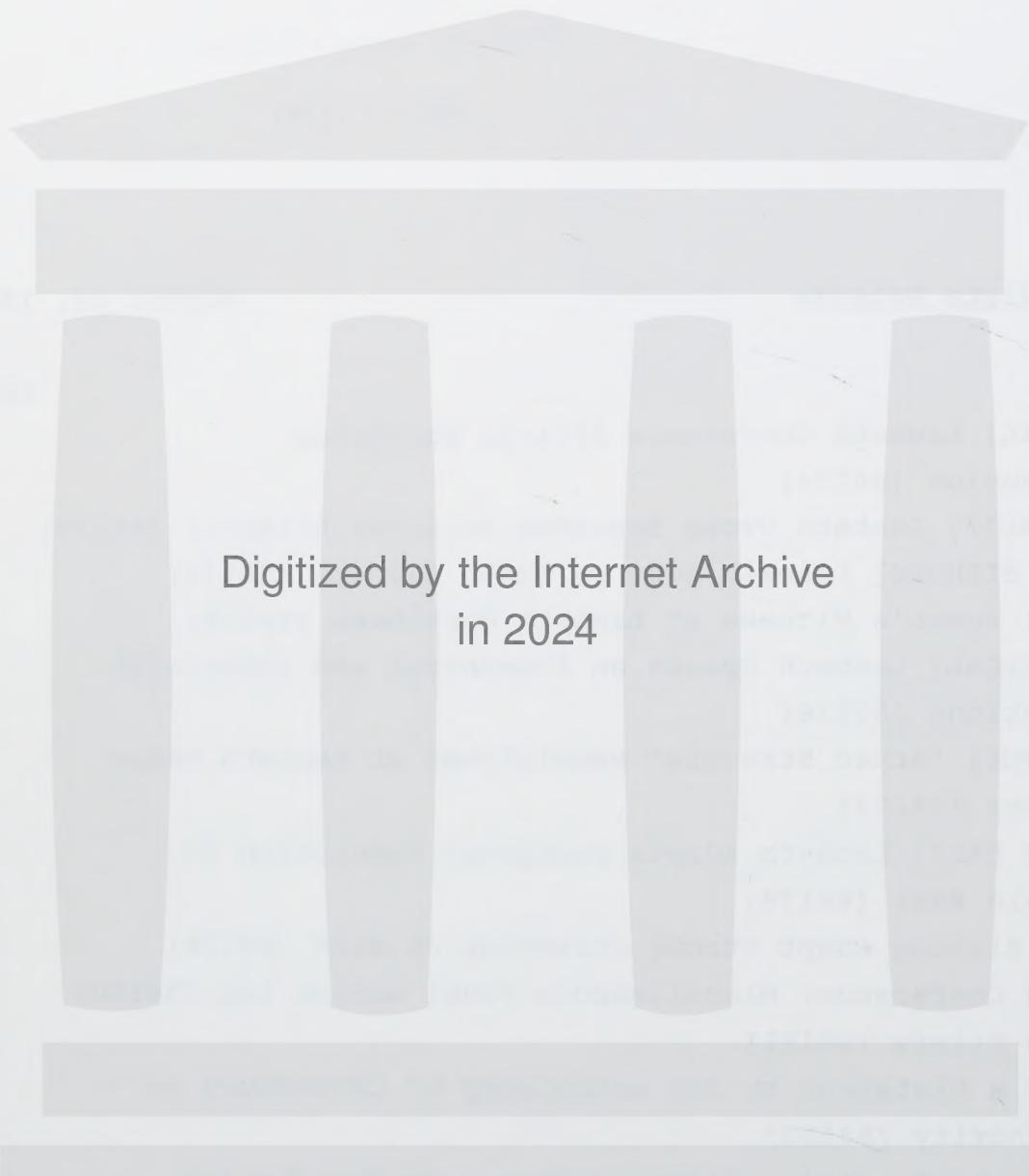
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Lambeth Conference Affirms Worldwide Communion DPS 88172

CANTERBURY, England (DPS, Aug. 11) -- Bishops of the Anglican Communion meeting here have preserved their "common life" by expanding the roles of certain instruments of Anglican decision-making and authority, and by providing a framework for maintaining communion in the event of a woman becoming bishop.

The 500 bishops were meeting at the Lambeth Conference, July 17 - Aug. 7, on the campus of the University of Kent. The Conference is held once every 10 years at the invitation of the Archbishop of Canterbury.

The commitment to "hold the communion together" despite warnings of schism over women bishops was made in principal at a Lambeth Palace retreat for the primates before the start of the Conference. It was then a question of the small groups that focused on the most divisive issues writing legislation that would be acceptable to both progressive and traditionalist bishops, sources say.

In resolutions adopted overwhelmingly, the bishops urged a greater role in Anglican affairs for the triennial Primates Meeting and Anglican Consultative Council, and called for regional meetings of bishops to take place between Lambeth Conferences. The ultimate effect of these changes may be to weaken slightly the importance of the office of the Archbishop of Canterbury and the Lambeth Conference itself.

Another measure adopted by the bishops -- the vote was 423 for, 28 against, 19 abstaining -- urges respect of one another's decisions regarding the ordination of women as bishops. The resolution does not take a stand on the issue itself, but seeks to maintain the highest possible degree of communion and sensitivity among provinces with widely differing views on the subject, and it

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asks the Archbishop of Canterbury to set up a commission to monitor the process.

This legislation was drawn up by a small group on "women" in the Mission and Ministry section of the Conference. The central figures in the group were Presiding Bishop Edmond L. Browning of the Episcopal Church, a strong proponent of the ordination of women in all holy orders and Bishop Graham Leonard of London (Church of England), perhaps the leading opponent of the ordination of women in the Anglican Communion. Their efforts in formulating language of common ground in the resolution was essential to the positive outcome of the legislation and the eventual success of the Conference as a whole. Their discussions in the small group were described as "very friendly and facing differences."

Despite the central place of "authority" in the deliberations, the ministry of women inevitably occupied much of the Conference's time and attention. Since there were no women among the bishops, ordained women and their supporters from the United States, Australia, New Zealand, Great Britain, several African countries, and elsewhere, sponsored programs and activities outside the official conference schedule. The Episcopal Women's Caucus at Lambeth was a co-sponsor of the Women's Witnessing Community, which attracted frequent visits by American bishops, including the Presiding Bishop, and served to "highlight the gifts and concerns of women from throughout the world," as its co-chair described it. The Community presented programs, speakers, and services of worship, and was widely received as a quiet but effective voice for women.

Meanwhile, the bishops adopted 17 resolutions relating to the Communion's ecumenical and interfaith relations. Dialogues and conversations were encouraged between Anglicans and Roman Catholics, Eastern Orthodox, Oriental Orthodox, Lutherans, Reformed, Methodists, Baptists, Pentecostals and in support of the ecumenical documents sponsored by the World Council of Churches. The United Churches of South Asia (Pakistan, Bangladesh, North India, and South India) were

held up as models for the rest of the Communion to emulate. Ecumenism was the sole subject of one of the four working sections of the Conference.

Perhaps the most erudite debate in the plenary sessions centered on support for conversations between Anglicans and people of non-Christian faiths. One resolution urged three-way contact between Christians, Muslims, and Jews. Some African and Asian bishops, who have experienced difficulties with Islamic fundamentalism or whose evangelical credos call on them principally to convert non-believers, objected strenuously to these measures.

There was a firm stand taken on responding to the AIDS crisis. The bishops said they would take the lead in promoting a nonjudgmental spirit in their communities and in educating them on the causes and prevention of AIDS.

The staggering diversity of the Anglican Communion proved to be the common thread running all through the Conference. Northern and Southern Hemisphere bishops sometimes found themselves on opposite sides of a question, if for no other reason, because their cultural contexts were so different. A "Church and Polygamy" resolution, for example, introduced by the Bishop of Mount Kenya East, expressly permits polygamists who convert to Christianity to keep their wives, although they must promise not to marry again after conversion. Bishops from developed countries overlooked the anathema in order to support their brother bishops in Africa. Some African bishops had to do the same when it came to resolutions on homosexual rights and women's ordination to the episcopate. From the beginning, there was an atmosphere of mutual support -- a sense of empathy among brother bishops.

Many Lambeth bishops agreed that the most important part of the schedule was daily Bible study -- this year done in small groups rather than in plenary sessions as before -- Bible study and perhaps the collegiality that so many referred to in thanking the Archbishop

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of Canterbury, Robert Runcie, for his leadership as presiding officer and host.

Dr. Runcie's sense of humor frequently brought uproarious laughter from the house, as, for example, when a resolution called "Recognition of Saints" was presented for a vote. "All those in favor of recognizing saints," the Archbishop said, "please raise your hands."

On the final day, there was a moving tribute to the Archbishop, in which all the primates joined him on the stage, and a statement was read by the Primate of Burma. A Burmese bishop had not attended a Lambeth Conference since 1948, and this year none was allowed to leave the country with more than twelve dollars in his pocket. Eyes moistened throughout the converted sports hall, as Dr. Runcie responded to the Burmese primate by saying, "Frankly, I'm so overcome by all this I don't know what to say."

He would not have topped his closing address to the Conference only a few moments earlier: "The first Lambeth Conference lasted four days; the second, in 1878, lasted four weeks. If succeeding Conferences had lengthened at the same rate, they would now last just over ten years and there would be no need for us to go home at all!"

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PHOTO CAPTIONS

(88172/1) The 1988 Lambeth Conference Opening Eucharist at Canterbury Cathedral. The view is from the pulpitum looking east toward the sanctuary (upper left). Photo credit: Ben May.

(88172/2) The sitting for the traditional group photograph of bishops at the 1988 Lambeth Conference. Five hundred bishops turned out for the early afternoon event along with members of the Anglican Consultative Council, conference consultants, and ecumenical observers. The Archbishop of Canterbury is in the center of the front row in front of the cross. He is flanked on either side by other primates of the Anglican Communion. Photo credit: Richard Henshaw, Jr.

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(88172/3) The photographer prods the bishops to smile for the traditional photo at the 1988 Lambeth Conference. The senior representative from Gillman & Soame, Photographers, Oxford, appealed for a "pleasant expression," but with this short dance to make his point got raucous laughter instead. Photo credit: Richard Henshaw, Jr.

(88172/4) Bishops of the Anglican Communion discuss the ordination of women as bishops at a plenary session of the 1988 Lambeth Conference on July 25. The Archbishop of Canterbury is at the podium (left). Seated at the dais waiting to speak are (L-R): the Primate of Australia, John Grindrod; the Rev. Nan Peete, Diocese of Indianapolis; the Primate of Canada, Michael Peers; the Bishop of London, Graham Leonard; and the Bishop of Jerusalem, Samir Kafity. Photo credit: Richard Henshaw, Jr.

(88172/5) The Archbishop of Canterbury, Dr. Robert Runcie, presiding at the 1988 Lambeth Conference. Drawn by Giles Harcourt.

(88172/6) The Rev. Nan Peete, Rector of All Saints' Church, Indianapolis, who became the first woman priest ever to address a session of the Lambeth Conference on July 25, 1988. She delivered a testimony of her life as a priest, which drew a standing ovation and widespread praise for the contribution it made to the debate on women in the episcopate. Photo credit: Onell Soto.

(88172/7) The first and second Anglican women priests. Li Tim Oi (her westernized name is Florence Li), right, ordained a priest in 1944 in China, and Joyce Bennett, ordained in 1970 in Hong Kong. Li and Bennett were addressing the Women's Witnessing Community in Canterbury during the 1988 Lambeth Conference. Li, at age 80, is now Honorary Assistant at St. Matthew's & St. John's Church, Toronto, Canada, and Bennett is chaplain to the Chinese congregation at St. Martin-in-the-Fields, London, England. Photo credit: Richard Henshaw, Jr.

(88172/8) Presiding Bishop Edmond L. Browning speaking at a Lambeth news conference on Aug. 1. Photo credit: Richard Henshaw, Jr.

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Lambeth Urges Expanded Role for Primates

DPS 88173

CANTERBURY, England (DPS, Aug. 11) -- An expanded role in decision-making for Primates and for the Anglican Consultative Council (ACC) is called for in a resolution adopted by the Lambeth Conference on August 3. Over time, the move could curtail the authority of the Archbishop of Canterbury and of the Lambeth Conference itself.

The resolution adds new elements to the four traditional instruments of Anglican authority and unity: the Archbishop of Canterbury, Lambeth Conference, Primates Meeting, and ACC. It calls for regional conferences, of a style and frequency to be determined as appropriate within the regions, to take place between Lambeth Conferences. The ultimate effect of such meetings in the decision-making process is undetermined.

The Primates, leaders of the Anglican Communion's autonomous churches, are to exercise "enhanced responsibility in offering guidance on doctrinal, moral and pastoral matters." They are also to be formally consulted in the appointment of any future Archbishop of Canterbury.

The resolution also affirms the role of the Anglican Consultative Council a body which includes bishops, clergy, and lay people from each province worldwide, and suggests that it should work "in close cooperation with the Primates' meetings."

Speaking in favor of the resolution, Archbishop of Canterbury Robert Runcie said he welcomed the growth of the Primates' role. He said that while we must cherish our roots, we should also "keep the Archbishop of Canterbury cut down to size as a diocesan bishop, not an episcopal monarch or an alternate pope." The Archbishop drew laughter and applause when he said, "Finally, I don't think you need to be in too much of a rush to settle this matter." And he strode away from the podium briskly with a wide smile on his face.

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The resolution also asks for there to be an urgent study of "the meaning and nature of communion" -- the way in which the different Provinces relate to each other. Communion is seen to be "impaired" now because of disagreements over the validity of women's ordination.

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Lambeth Acts on Women Bishops

DPS 88174

CANTERBURY, England (DPS, Aug. 11) -- The Lambeth Conference has overwhelmingly approved a resolution urging the 27 Provinces of the Anglican Communion to respect one another's decisions regarding women's ordination and consecration as bishops.

Without taking a position on women bishops, the resolution commits the Conference to "respect the decision and attitudes of other Provinces whether in favor or against the ordination and consecration of women to the episcopate, maintaining the highest possible degree of communion with Provinces which differ."

The measure passed during an Aug. 1 plenary session by 423 to 28, with 19 bishops abstaining.

In a related action, the Conference rejected a resolution urging Provinces to refrain from ordaining women as bishops. The vote was 187 to 277.

The resolution approved was introduced by Bishop John Neill of Tuam (Ireland) and was submitted from the Conference's Mission and Ministry section.

Among the provisions of the resolution are:

- The appointment by the Archbishop of Canterbury, Dr. Robert Runcie, of a commission to: examine relationships between Provinces of the Anglican Communion; ensure continuing ecumenical consultations; and monitor the process of consultation within the Communion and offer pastoral guidelines.

- The maintenance of courtesy and communications among bishops so that open dialogue can continue.

- Provision, in provinces where reconciliation on women's issues is needed, of pastoral services for clergy and congregations differing with the bishop.

Archbishop Runcie spoke for the resolution during the debate saying: "I will do everything in my power to maintain the inter-

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dependence and communion of our Anglican family of churches. I pledge myself and my office to this task whatever the difficulties."

He added that the commission called for by the resolution must work with "urgency and priority" and should start meeting well before the end of 1988.

Whatever the course of women's ordination to the episcopate, the resolution states, "the Church needs to exercise sensitivity, patience, and pastoral care towards all concerned."

In speaking to the Conference against the resolution asking provinces to "refrain" from consecrating a woman as bishop, Presiding Bishop Edmond L. Browning said that the request failed to recognize provincial autonomy, denied sensitivity to the proponents of the ordination of women, and would represent a step backward in the Communion's discussion of this issue.

Presently, five Provinces have approved the ordination of women to the priesthood. No woman has yet been elected and consecrated as bishop.

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Women's Witness at Lambeth Continues

DPS 88175

CANTERBURY, England (DPS, Aug. 11) -- The second half of the women's witness at Lambeth was highlighted by a presentation to the bishops by consultants to the Conference and by a service in memory of Janette Pierce.

Four of the conference consultants created a two-hour presentation reflecting on the main conference themes from the perspective of women -- mission and ministry, dogmatic and pastoral concerns, ecumenical relations, Christianity and the social order.

"We're not asking for compensatory resolutions or mere word changes, adding 'women and men' to 'men,' or a paragraph at the end of a report as an afterthought about 'the women's point of view,'" stated Dr. Mary Tanner of the Church of England. "The question is, can the Church -- can you the bishops -- hear, discern and learn from the challenges of Christian women?"

Vanessa MacKenzie, a student from South Africa and one of the youth observers at the Conference, offered a vivid description of the inseparability of racial, economic or gender oppression: "I long for the Church to understand its apparent contradiction. Discrimination on the basis of race is condemned, but all too often the Church remains silent on the position of women."

Mercy Oduyoye, a Ghanian woman and Deputy General Secretary of the World Council of Churches, added, "There are no human issues which are not women's issues. ... The comforting strategy of giving time for women's issues and then moving on to men's business will not go unchallenged in the new community of women and men."

Dr. Sarah Coakley of the United Kingdom then introduced a slide presentation of scenes of everyday life around the world and suggested that people actually visualize the Trinity - and especially the relationship between its three Persons -- to determine our conception of the relationships between men and women in the Church.

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Commenting on the evening presentations, members of the Episcopal Women's Caucus at Lambeth said, "It was an unexpected and welcome complement from within the Conference itself." During the first week of the conference, a women's witnessing community involving mainly North American, British, and Australian women felt compelled to plan a program outside the conference agenda to draw attention to the plight of women in the Church. One African bishop had said in a plenary debate that a woman could be prime minister but she would not be "worthy" of presiding at the "altar of sacrifice."

To conclude the three-week women's presence at Lambeth, a service of thanksgiving for the life of Janette Pierce, the late Managing Editor of The Episcopalian, was held Aug. 4, attended by nearly 50 of her friends and colleagues, including Presiding Bishop Edmond L. Browning and his wife, Patti. Pierce's daughter, Susan, a correspondent from The Witness, was present.

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Lambeth Speaks on Ecumenical and Interfaith Relations DPS 88176

CANTERBURY, England (DPS, Aug. 11) -- The Lambeth Conference has approved over a dozen resolutions relating to the Anglican Communion's ecumenical relations. Most were passed unanimously with little discussion in plenary sessions, though there were extensive debates in the small groups that produced them. Two resolutions on interfaith dialogue, on the other hand, received considerable attention in the plenaries.

Describing the World Council of Churches' "Baptism, Eucharist and Ministry" (BEM) study as a document that provides a "coherent framework" for all ecumenical dialogues, the Archbishop of Canterbury, Dr. Robert Runcie, urged the bishops to be cautious about a partisan ecumenism that might separate Anglicanism's Catholic and Reformed heritage. But he also referred to the progress in various dialogues as a "harvest of bilateral agreements" and urged that the overall balance in the resolutions be maintained.

In introducing a resolution on BEM, Bishop Edward Buckle of Auckland (New Zealand) said of the multilateral document, "We can no longer look out and see other confessions as satellites. We are all satellites." The Conference then unanimously adopted a resolution praising BEM and urging its "reception (the process of being "owned" and recognized by the Churches).

Regarding the Anglican-Lutheran dialogue, which has gone further than any of the Communion's other bilateral conversations, the Conference unanimously adopted a resolution welcoming the "Niagara Report," released a few weeks ago, outlining agreement on episcopé (oversight in the Church), outlining specific steps to be taken toward full communion, setting up an Anglican-Lutheran International Commission, and providing for "interim eucharistic sharing." The Episcopal Church and the main Lutheran body in the United States, the

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Evangelical Lutheran Church in America, already participate in "interim eucharistic sharing".

The Lambeth Conference unanimously adopted resolutions welcoming the new relationships being formed with Orthodox and Oriental Orthodox churches, encouraging further conversations and suggesting that the filioque clause in the Nicene Creed be dropped in future liturgical revisions. The filioque clause says the Holy Spirit proceeds from the Father "and the Son." The words "and the Son" were added to the creed by the Churches in the West.

Though the Anglican-Reformed discussions have not been an ongoing dialogue, the Conference welcomes the jointly produced "God's Reign and Our Unity" report on building community and the quest for justice. It also urged further dialogue on the issue of ministry.

The resolution on the work of the first Anglican-Roman Catholic International Commission (ARCIC I) solicited the most discussion. The resolution recognized the Agreed Statements on Eucharistic Doctrine, Ministry and Ordination as in essential agreement with the faith of Anglicans. It is also welcomed ARCIC's work on Authority in the Church as a firm basis for the direction of continuing dialogue on that subject. An amendment from some in the Church of England's evangelical wing seeking to insert mention of "the continuing anxieties and conscientious convictions of many Anglicans unable to support this resolution" was overwhelmingly defeated in favor of the positive judgment that had come from the Provinces through the worldwide evaluation process of The Final Report. The original resolution passed with just seven against and three abstentions.

Resolutions approved on Anglican relations with three traditions are brief. They propose dialogues with Methodists and Baptists, and encourage "where possible...personal contact and theological dialogue with Pentecostal churches, especially at the local level."

Another resolution offers "full membership" in the Lambeth Conference to the 50-plus bishops of the Churches of North India, South India, Pakistan, and Bangladesh (in which Anglicans united with Christians of other traditions), and inclusion of their bishop-moderators in future Primates' Meetings. These united churches already have relationships with world bodies of other parent traditions.

The same resolution welcomes proposals for a united ministry among several denominations in Wales, including Anglicans, and "encourages the development of similar proposals in other parts of the world".

Another resolution recognizes the World Council of Churches as a "special instrument of God in bringing [churches] into fuller unity and mission".

The Conference has also passed resolutions on interfaith relations. One encourages dialogue with other faiths, and another seeks to provide a framework for establishing conversations between Jews, Muslims, and Christians.

The bishops gave long and serious attention to both resolutions, which passed on a show of hands but not until after lengthy debates centering on two questions: 1) Does firm commitment to a dialogue undermine evangelization? 2) Is it possible to engage in dialogues with other faiths without compromising one's Christianity?

In the end, the bishops strongly endorsed interfaith dialogue by acknowledging that "such dialogue, which is not a substitute for evangelism, may be a contribution in helping people of different faiths to make a common cause in resolving issues of peacemaking, social justice, and religious liberty."

The second resolution suggests that the Anglican Consultative Council study the idea of a new interfaith committee to work on relations among Jews, Muslims, and Christians "and other faiths as appropriate." The resolution further recommends that the 27 provinces of the Anglican Communion begin talks on a three-way basis with Jews

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and Muslims. The more general interfaith dialogue resolution, "Interfaith Dialogue," had earlier commended each province to initiate dialogues in partnership with other Christian churches.

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'Armed Struggle' Resolutions at Lambeth Cause Furor DPS 88177

CANTERBURY, England (DPS, Aug. 11) -- On the last full day of the Lambeth Conference, bishops were forced to pass a hasty resolution condemning violence in Northern Ireland after a measure from the previous day caused apprehension and confusion.

The earlier resolution affirmed non-violence as "the way of the Lord" but also stated that the bishops "understand" those who "choose armed struggle." Entitled "War, Violence and Death," it was intended to support efforts to achieve justice in South Africa, but Irish bishops warned -- to no avail -- that the resolution would be interpreted by the Provisional Irish Republican Army as an excuse to commit acts of terrorism.

On Aug. 5, the Primate of All Ireland, Robin Eames, made a passionate plea in a prepared statement to the Conference urging an emergency measure geared for consumption in Ireland, and the matter was put to the bishops by the Archbishop of Canterbury. Eames' address received top billing on the day's radio and television news programs in Britain and Ireland, and the measure condemning violence in Northern Ireland received quick and unanimous approval.

There had been much contention over the "armed struggle" clause in the earlier resolution, and several bishops offered amendments. It was pointed out by Bishop Brian Hannon of Clogher, and by other Irish bishops, that he had interrupted his attendance at the Conference only the day before to officiate at a funeral that was caused by the IRA's most recent terror campaign.

Eames, in his dramatic statement read to the bishops on the morning of the last legislative day, said: "It has not been my intention, nor the intention of any of the Irish bishops, to make a separate issue to this Conference of the situation in Northern Ireland...[but] the words 'armed struggle' have a particular connotation in that part of the Communion, as they are associated with

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the sophisticated propaganda of the Provisional IRA, which is engaged in a ruthless and determined campaign of murder and destruction."

Archbishop Desmond Tutu of Cape Town and other South African bishops supported the emergency measure.

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Lambeth Adopts Emergency Resolution on Middle East DPS 88178

CANTERBURY, England (DPS, Aug. 11) -- The Lambeth Conference has sought to encourage the peace process in the Middle East and address the issue of hostages by adopting a resolution on Aug. 2 entitled "Iran, Iraq and Lebanon" -- but only after a surprising revelation by the Archbishop of Canterbury.

Responding to an informal question by a British reporter, Archbishop of Canterbury Robert Runcie said that Archbishop David Penman of Melbourne (Australia) had visited Iran at his request in late July to look into the status of western hostages and to foster better relations between the Iranian and Australian governments. Another Anglican bishop, he said, John Brown of Cyprus and the Gulf, had gone to Lebanon at the end of July at his request to ask Lebanese Christian leaders to help locate four Iranian hostages believed held in Lebanon by Christian extremists.

The emergency resolution was brought before a plenary session of the Lambeth Conference on the same day press accounts of the Archbishop's revelation were published.

Adopted unanimously with minor amendments, the resolution "welcomes Iran's acceptance of the United Nations Security Council Resolution 598 to end the conflict in the Middle East and looks to Iraq to honor its commitment to do so"; condemns the use, sale and supply of chemical weapons; recognizes the grief and suffering of hostages, their families and all victims the civil war in Lebanon; and asks all nations to work toward the release of all hostages in Lebanon whatever their nationality."

Proposing the resolution was Bishop Robert Witcher of Long Island, who himself has discussed the plight of western hostages with Iranian officials in the United States.

In a news conference, Archbishop Runcie said he was responsible for initiating the emergency resolution on "the issue of

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peace or war in the Middle East." "It's a tradition at Lambeth Conference to react immediately to issues that are important," he said.

Archbishop Penman said that he thought western hostages held in Lebanon would probably be released before the end of the year, because American and Israeli elections are scheduled.

The Iranian Ambassador to the United Nations told reporters in New York that the visits of the two Anglican prelates were positive steps in the peace process.

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Bishops Adopt Strong Statement on AIDS

DPS 88179

CANTERBURY, England (DPS. Aug. 11) -- Bishop Paul Moore of New York led the Aug. 4 meeting of Anglican bishops here in adopting a firm position on responding to the AIDS crisis that now threatens world health. In a resolution introduced to the Lambeth Conference by Moore, the bishops voted overwhelmingly to take the lead in promoting a non-judgmental spirit in their communities, together with formulating educational programs on the causes and prevention of the disease.

Moore said, "We need not to be squeamish about how it is spread. We need to tell people that it can be transmitted only by dirty hypodermic needles and by penetration during a sexual act." He told the bishops that church leaders need to support AIDS ministries theologically, pastorally, practically, and politically.

The resolution calls for diocesan strategies, which would train "pastoral helpers," give direct personal support to persons living with AIDS, help resolve the social problems relating to the disease, and, at the same time, strengthen the teaching of traditional biblical morality.

Archbishop of York John Habgood took the podium in support of Moore and said, "We are talking about a world catastrophe," and pointed out that in ten years' time AIDS will be the top priority of the Lambeth Conference. "The world needs a clear message from us," he added.

Dr. Jonathan Mann, Director of the World Health Organization's Global Program on AIDS, told the Christianity and Social Order section of the Conference on July 28 that "AIDS has joined the central issues of our time in demanding solidarity." He said that despite the facts surrounding the spread of AIDS, "the creative power of interdependence" cannot be underestimated as a force against domination by the disease. He urged "resolute commitment to

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interdependence, communication and justice" and the need for global mobilization.

There are 250,000 reported cases of AIDS in 138 countries, five to ten million infected persons, and the prediction of one million new cases of AIDS in the next five years, Mann said. To threaten or otherwise alienate persons infected with the virus or who have developed AIDS is to contribute to the rise in the number of cases, he stressed.

Presiding Bishop Edmond L. Browning of the Episcopal Church announced to the General Convention in Detroit early in July that he will initiate a personal pastoral relationship with a person who has AIDS at the earliest possible opportunity, and he would like to see each bishop in the Church do the same. He said in Detroit that he urges all bishops to challenge their diocesan clergy and other local judicatory heads to take up the pastoral call. Bishop Moore, in addressing the Lambeth bishops, suggested that they too initiate personal, pastoral relationships with persons who have AIDS.

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Lambeth Conference: Miscellaneous Final Action Log DPS 88180

CANTERBURY, England (DPS, Aug. 11) -- The 1988 Lambeth Conference adopted resolutions on the following issues in addition to resolutions reported in separate articles:

Christ and Culture: affirming that God's love extends to people of every culture.

Freedom of Religious Activity: calling on governments to recognize the right to worship, teach and evangelize.

Palestine/Israel: affirming the right of Palestinians to establish their own state while also affirming the existence of the State of Israel.

Church and Polygamy: permitting polygamists who convert to Christianity to keep their wives, though they must promise not to marry again after conversion, and allowing reception of polygamists with the consent of the local Anglican community.

Sexual Abuse: pointing out the sinfulness of domestic violence and sexual abuse, especially in light of biblical teachings on the value of the human persons.

Conscientious Objection: supporting those young South Africans who have refused to serve in the South African Defense Force on grounds of conscience and assuring them of the bishops' prayers.

Human Rights: endorsing various effective instruments and institutions that support human rights and encouraging the Church to actively speak out against certain rights abridgements, i.e., torture, the death penalty, incarcerating political dissenters, and government denial of relief food from international agencies.

South Pacific Islands: expressing particular concern for the exploitation of these islands by exterior military and economic forces.

Poverty and Debt: pointing to the need to remedy the problems

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of world poverty and international debt and calling for international settlements to address these "life and death" issues.

Latin America: urging the lifting of sanctions imposed on Nicaragua, Panama, and Cuba by the United States and supporting Latin American churches in their ministries of justice and peace.

Namibia: calling on South Africa to withdraw from Angola and implement United Nations resolution 435, provinces in the United States, Great Britain, and Canada to press their governments to fulfill their obligations as members of the Namibia Contact Group of nations, and expressing support for Namibian independence.

South Africa: condemning injustice in South Africa and expressing the belief that to work for a just peace in South Africa is to work for the true liberation of all peoples of the region, black and white.

Environments, Militarism, Justice and Peace: identifying the inter-relatedness of the unjust distribution of the world's wealth, social injustice, the rise of militarism, and damage to the environment as a misuse of the planet's people and resources.

Ministry of Lay People: encouraging the training of lay people for evangelism and ministry.

Decade of Evangelism: asking for a decade of evangelism and ministry in the 1990s.

Evangelism in the Anglican Communion: calling for a shift to a dynamic missionary emphasis in the Church.

Mission and Ministry of the Whole Church: pointing to a revolutionary "shared style of ministry" -- a total ministry of all the baptized -- that is now enriching the Church.

Mission to Youth: encouraging diocesan reevaluations of their ministry among youth.

Support for French-Speaking Dioceses: offering particular support for these forgotten dioceses, principally in Africa.

Civic and Land Rights for Indigenous People of the Americas: commemorating the destruction of cultures in the Western Hemisphere

that resulted from the arrival of British, French, Portuguese, and Spanish colonizers beginning exactly 500 years ago.

Islamic Fundamentalism: urging steps to halt the rise of destructive acts against Christian churches in such places as Nigeria and the Sudan that result from Islamic religious fundamentalism.

Human Rights for Those of Homosexual Orientation: urging elimination of discrimination against homosexuals, especially in light of biological, genetic, and psychological research being conducted by professionals.

Missions to Seamen: expressing thanksgiving and admiration for the worldwide Mission to Seamen, which has adapted in a "remarkable" way to changing circumstances and has been a leader in ecumenical involvement.

1988 Lambeth Call to Prayer: "recognizing the priority of the life of prayer," said the Archbishop of Canterbury, who moved the resolution.

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LAMBETH BRIEFS

DPS 88181

Bishops Observe Fast

CANTERBURY, England (DPS, Aug. 11) -- Bishops and other participants at the Lambeth Conference observed a day of fasting followed by a prayer vigil throughout the night, July 28-29, as an expression of solidarity with the suffering peoples of Africa. The overnight vigil began with Evening Prayer and a Service of Light led by Archbishop Desmond Tutu of Southern Africa, who offered three meditations. An hourly cycle of prayer, begun and concluded with Southern Africa, recognized Japan, the Indian subcontinent, United States, Middle East, New Zealand, Ireland, Central America, Melanesia and Papua New Guinea, and Southeast Asia. During the fast that preceded the vigil, Conference participants skipped the usual noon meal and ate only a light supper. African bishops had proposed the day of fasting.

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ABRIDGED TEXT OF
A STATEMENT BY
THE ARCHBISHOP OF CANTERBURY
TO THE
LAMBETH CONFERENCE
ON THE RESOLUTION "IDENTITY AND AUTHORITY"

DPS 88182

First, I welcome the enhanced role [Res. 018] envisages for the Primates' Meeting. We have experienced its value and this resolution recognizes the accepted and acceptable authority it possesses. As with all inter-Anglican agencies its authority is moral rather than legislative. But the Primates are those entrusted with the leadership of the Churches and are thus recognizably representative of the whole Communion.

If, however, we enhance the role of the Primates' Meeting we must expect it to affect the role and work of the ACC.

Although the ACC has representation from the Provinces its claim to be representative at the moment is more modest. People are chosen for it in varying ways, and not necessarily because they carry leadership in their churches. This is not to dismiss its value. As a Communion we owe much to the ACC in enhancing our interdependence and increasing our mutual trust. But I think it might be further strengthened if it was explicitly recognized that members of the ACC should be selected from the Provinces on the basis of their specialist skills and knowledge, and perhaps the ability to represent special interest groups, thus complementing, even serving the Primates' Meeting in its increased responsibilities.

The Anglican Communion has always resisted the idea of a Pan Anglican Synod. I think we have been wise to do so. If we are to be a Communion which recognizes its need for strengthening its interdependence I am sure the effective way of doing it is through the Primates' Meetings. Giving an enhanced role for the Archbishop of Canterbury or creating a central synod -- these are dangerous avenues.

Secondly a word about the appointment of the Archbishop of Canterbury. Section 2 (b) of this resolution fails to mention that the Secretary-General of the ACC already sits on the Crown Appointments Commission when the office of the Archbishop of Canterbury is being considered. We could require him to consult the Primates. That consultation would happen in advance of the Crown Appointments Commission actually meeting, and thus become part of the widespread consultation process now customary for all episcopal appointments in England.

-more-

DPS 88182/2

My own personal view is that we should cherish our roots but keep the Archbishop of Canterbury cut down to size as essentially a diocesan bishop, and not a constitutional monarch or alternative Pope.

Finally, I don't think you need to be in too much of a rush to settle this matter.

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Sermon
LAMBETH CONFERENCE CLOSING EUCHARIST
by The Most Reverend Edmond L. Browning
Presiding Bishop of the Episcopal Church
Canterbury Cathedral
August 7, 1988

DPS 88183

From the Confessions [XI,17] of St. Augustine of Hippo, let us pray:

Father,
I am seeking
I am hesitant and uncertain
but will you, O God,
watch over each step of mine
and guide me. AMEN.

The underlying theme of the Passion and Resurrection of Jesus in the 26th Chapter of St. Matthew is that of transformation. Concurrently, it is a lesson on a topic that has occupied us at this Lambeth Conference during the past several weeks -- authority.

Jesus is transformed from the "physical" to the "resurrected," the disciples are transformed into indignant, petulant, and unreliable followers, the crowds in Jerusalem are transformed from an adoring mass to a bloodthirsty mob.

The chapter begins with the sharp confrontation between Jesus and the religious leaders. The narrative proceeds in a series of contrasts -- Jesus and Caiaphas; concern for external purity and compassion for outcasts in the house of Simon the leper; the scenes in the courtyard of the high priest, where the discussion is one of money, power, and plots of treachery; the Garden of Gethsemane, where the prayerful struggle is one of obedience. Matthew fills his narrative with those whose loyalty wavers and fails -- Peter, the sons of Zebedee, Judas -- the men. And those who remain faithful to the end -- the women.

"And going a little farther he fell on his face and prayed, 'My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.' And he came to the disciples and found them sleeping; and he said to Peter, 'So could you not watch with me one hour? Watch, and pray that you may not enter into temptation; the spirit is willing, but the flesh is weak.'" [Matt. 26. 39-41]

Through these mounting contrasts, the theme of transformation is made clear for us to see -- a woman anoints Jesus in the house of

Simon while Judas plots with the chief priests. The disciples lock themselves up in a room in fear and terror while the women stand in solidarity at the foot of the cross. A woman prepares the body of Jesus for burial but is rebuked by the disciples. Mary Magdalene and the other Mary meet the resurrected Jesus and are charged to announce his resurrection to the despondent disciples. The contrasts in the Gospel narrative point to the women and their transformed role and status; they remain faithful to Jesus from the beginning to the end of the Passion and Resurrection story.

Matthew's account brings about the proclamation of the good news of total transformation. Transformation is the vocation of the faithful followers of Jesus. Transformation is the beginning and the end, the sum and substance, of our Christian mission. Authority is found in transformation not stagnation.

Let me draw attention to the vignette of the transformation in the Garden of Gethsemane.

As he wrestles with the temptation to deny his Father's will, Jesus goes to Gethsemane with his disciples. As he goes off to pray, the disciples sit, they rest, they sleep.

As Jesus prays in sobbing words: "My Father, do not abandon me," the disciples avoid the pain of Gethsemane, they are confident, and they are lulled into the sleep of self-assurance.

As Jesus enters into the prayer of obedient self-emptying, separating his will in order to be filled with the will of his Father, "My Father, not as I will but as you will...your will be done," HE IS TRANSFORMED.

The disciples, at their distance, do not watch, even though the hour is close, they do not pray, they avoid the temptation, they ignore the struggle of faith, they close their eyes and find rest. They do not change! No prayer, no temptation, no struggle, no change -- no transformation!

How like Jesus we would like to be and yet how like the disciples we are!

How easy we find it to rest with self-assurance upon our history, our traditions, our institutions, our reason.

How easy it is for us to gather in noisy conferences, in endless debates, where we sit for hours, often giving in easily to heavy eyelids, slipping into the sleep of boredom.

To venture just a little ahead, to place our assertive wills before our God, to wrestle with the temptation of authority, to allow

the salty tears of doubt to sting our eyes, to empty ourselves of the pomp and circumstance, of decency and order, to cast our eyes upon the cross and not the throne, to die so that we might live, to lose what we hold dearly to gain what we truly need, my brothers and my sisters, this is Gethsemane, this is the way of transformation, this is the witness the world needs.

In a recent biography of Martin Luther King, an incident during the Montgomery Boycott is recounted. It took place late one evening after King's first arrest. As he was arriving home after a meeting, the phone rang. It was, as usual, an anonymous caller -- not the first one. Let me continue by quoting from the biography:

"Nigger, we are tired of you and your mess now. And if you aren't out of this town in three days we're going to blow your brains out and blow up your house." All his doubts, King later said, came suddenly to the fore when the caller hung up -- he thought about his wife, and his newborn daughter, Yolanda, and the people he was leading into far from metaphorical battle. He prayed -- prayed out loud at his kitchen table: "Lord, I'm down here trying to do what's right. I think I'm right. I think the cause we represent is right. But Lord, I must confess I'm weak now. I'm faltering. I'm losing my courage. And I can't let people see me like this because if they see me weak and losing my courage, they'll begin to get weak." At that moment, King said, "It seemed...I could hear an inner voice saying to me, 'Martin Luther, stand up for righteousness. Stand up for justice, stand up for truth. And lo I will be with you, even until the end of the world.'... I heard the voice of Jesus saying still to fight on." ...Three days later, his house was bombed, but King took it calmly: "My religious experience a few nights before had given me the strength to face it."

Is this not the experience of the Garden?

Remember Jonah when God told him to go to Nineveh and preach? He took a ship going to Tarshish, in the other direction! A violent storm developed and it was decided that Jonah was responsible for the chaos and danger. He was thrown overboard and was swallowed by a great fish. You might say he was swallowed up by his own disobedience -- his own will.

In the belly of his captor, in his "garden experience," Jonah prayed. His prayer was heard, and answered, and he became obedient to God's will. Out of his obedience, his conversion, his transformation, he preached to the people of Nineveh. His witness, which grew out of

his transformation, called the people from evil and Nineveh was spared destruction. Jonah's preaching has authority because he was emptied of his own will and was filled with the will of God. There is no escaping God's will.

And, what is God's will for us?

In addressing the Anglican Congress in 1963, the great Anglican visionary Stephen Bayne reminded that historic gathering that the Anglican Communion is not an end in itself. He said we must empty ourselves and willingly abandon, not our diversities, but our separateness.

We have heard much these past weeks about unity, about communion, about authority. Often these words are heard only as cries of survival, often they are perceived as romantic and sentimental preservation of the structures of the past. The Anglican Communion must empty itself, abandoning not our diversities but our separateness. To have true unity, to have authority, the Anglican Communion must not be a museum of the past but the household of faith for the future.

Let me now quote from Bishop Bayne's speech. As a missionary, he saw the true vocation of Anglicanism as mission. He warned that our present organization must not be devoted to self-perpetuation. Mission is not an option but an imperative. Let his words of twenty-five years ago ring again:

Let us organize ourselves that the first claim on our attention, on our [energy], our time, our money, is the claim of those who do not belong to us and perhaps never will -- let that be done, and how swiftly the false image of the Church will be swept away. Let our commanding principle of organization be that we exist only to discover what God is now doing in his ceaseless, loving mission to the world, and to follow him in that mission, and to make it and him known to our [sisters and] brothers in creation. If every structure, every group, every law, every activity is designed and tested according to that principle, then our organization for action will be true to ourselves and true to God.

In his recent encyclical on Social Concerns, Sollicitudo Rei Socialis, John Paul II writes that development which is merely economic is incapable of setting humanity free. On the contrary, it will end in further enslavement. The Holy Father writes:

Development that does not include the cultural, transcendent and religious dimensions of [humanity] and society...is even less conducive to authentic liberation. Human beings are totally free only when they are completely themselves, in the fullness of their rights and duties. The same can be said about society as a whole.

He goes on:

The principal obstacle to overcome on the way to authentic liberation is sin and structures produced by sin as it multiplies and spreads.
[VII.46]

We must heed these words, not only for their wisdom about development, but for the truthfulness about the fruits and structures of sin.

If, as John Paul suggests, the obstacle to authentic liberation is sin and the structures produced by sin, may I suggest that the contribution that Christians have to make, the contribution that Anglicans must make, is to create "structures of grace." We must be at the urgent task of creating those mediating and transforming structures that will allow the grace of God to enter into individual lives and into communities around the world. We must combat the structures of sin with the structures of grace. We must become the instruments of grace, bearers of HOPE to a world of death. Cannot the goal, the mission, of our Communion be to build structures of grace?

We have spent many hours debating the structures of authority, the structures of organization, the structures of administration. These must be structures of grace!

In the belly of the fish, Jonah was transformed for mission. In the Garden of Gethsemane, Jesus gave himself totally to the will of his Father and was transformed for the sacrificial mission of the cross.

Jesus chose not survival but the cross.

To choose the mission of the cross is to be stripped naked before the whole world.

To choose the mission of the cross is to bear your wounds for all to see.

To choose the mission of the cross is to stretch out your arms to embrace the whole world.

To choose the mission of the cross is to pour forth the life-giving blood of sacrifice.

To choose the mission of the cross is to bear the thorned crown of service.

To choose the mission of the cross is to refuse the cup of vinegar and still speak the words of forgiveness.

To choose the mission of the cross is to accept the will of God.

To choose the will of God is to choose new life.

To choose the will of God is not to have authority BUT to be under authority.

Our conference is over. We have listened to each other. We have worshiped together. We have struggled together.

We now return to our provinces, to our dioceses, to our clergy and laity, to our families and those who support us. We return to those whom we have asked to sit and watch and pray.

We now return to ask them to pray with us to discern the will of God;

To help knit together the fabric of a united Communion;

To gain strength for service;

To seek wisdom for ministry;

To find guidance for mission.

We now return to our communities to call them, in the name of Jesus, out of the slumber of unbelief;

To call them, in the name of Jesus, out of the thicket of despair;

To call them, in the name of Jesus, out of the barren fields of hopelessness;

To call them, in the name of Jesus, out of the deep pits of oppression;

To call them, in the name of Jesus, to the table of refreshment, into the circle of hope, into the household of prayer.

We now go out into the world, in the name of Jesus, to proclaim not a new religious bureaucracy, not new religious laws, not new charts of ecclesial organization, but structures of grace.

We now have the opportunity to realize our true identity in the mission of grace.

The mission of Christ is ours to follow -- to follow through the garden, through the cross, through the tomb -- to transformation and new life. The mission of Christ is ours and the call is to give voice to his new life throughout all the world. The challenge and risk of mission is to stand obedient and faithful, like the women, to the end. Here is our authority. Here is our unity. Here is grace!

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NOTES TO EDITORS

DPS 88184

Frances Antonucci (Diocese of Washington) and the Rev. Sarah Motley (Diocese of New Jersey) contributed significantly to this mailing, and the Lambeth Conference News Service is gratefully acknowledged.

Please note the following change in schedule: the next Diocesan Press Service mailing will be on September 8, 1988.

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